2: Musters T-5 (1869-1870)1873
SH5 Tehuelche SH5

574 164 strange to say, it never moved from the spot where it was unsaddled, and the Indian during the time he remained in the toldo neither ate nor drank. At the end of three days he mounted his mule, which appeared as fresh as when he arrived, and rode away to the northward. On the following day, whilst hunting, a sickness struck the Indians—some falling dead from their horses, while others, though able to return home, only survived a short time. As is usual when [361 disease breaks out, the toldos were removed to some distance 751] from each other, to escape infection, but many men, women, and children died.' Of the fact that a plague or sickness did cause the death of many Indians within a few days at some encampment in these plains, I received further and reliable confirmation, my informant, who was in the party, stating that the Pampa tribe was decimated.

133 In the cliffs above the river on the eastern side of our encampment I observed many balls of sandstone of various sizes. On breaking one in two, a piece of what seemed to be ironstone formed a nucleus, around which layers of sand appeared to have been aggregated. By what process these balls could have been formed was to me a mystery; but they proved very handy for bolas, only requiring to be slightly reduced in size. Hunting to the westward from the encampment, we came across several muddy, or rather clayey bogs, into one of which, when in full pursuit of an ostrich, I rode, and my horse sank deep, throwing his rider a complete summersault; and with much ado I first picked up myself, and then with greater difficulty extricated my horse from the tenacious morass.

000 After Arica's return, the Chilians manifested a restless spirit, and frequently asked me the direction of the Chupat settlement. I replied that it lay about 150 leagues to the E.N.E. from this point, as far as I could judge; but that it would be better for them to remain with the Indians, and do the women's work of providing wood and water, &c., than to start off into a wild and dreary pampa, where they

poles from top to bottom and make firm partitions. On the outside 342
the hide touches the ground on the north, west and south. The entrance
is always left facing east and is as wide as the entire tent, which is in
the shape of an oval cave. Nothing whatever is placed at the entrance
to close it except [80] in freezing weather, when it is closed by hanging
a hide across it. The inner partitions are arranged from the center to- 342
ward the back for each married couple, and the children and other 582
family members and relatives sleep all in a jumble in the remaining
part which is no man's land up to the door. Here widowers, widows,
unmarried men and women, relatives, servants and slaves and, in fact,
as many as are dependent on or related to the head or master of the
tent, come together. Virgins here, in spite of the opportunity try, as 836
has been said, to keep their virginity while they have hope of getting 837
married; but if they should lose this hope they will take any man
indiscriminately, and they and the widows spend the night merrily,
taking up with the first man who cares to sleep with them.

Quarrels between men belonging to the same camp are decided 627
by coming to blows with their fists and hands. They are not allowed to 578
use any weapons, and no one dares to separate them until they give in
or separate on their own accord. The onlookers applaud them and
laugh. When women fight they begin in a sitting posture, to say of- [516]
fensive words to each other until one of them starts to unbraid her hair
very calmly, at which the other does likewise, still keeping up the flow
of insults. As soon as both have loosed their hair, they shake it, get up
and charge furiously, tugging hard on each other's hair and yanking out
as much of it as they can as it tangles in their nails. The other women
and men just look at them, not daring to pull them apart. When they
become exhausted they themselves separate and are as good friends as
a result of this as though they had not fought. They allow their hair to
remain loose for the remainder of the day. The women may not strike
each other in their fights with hands or fists as do the men, nor may
they pull or tear each other's clothes, only their hair, and should they
do otherwise they are corrected by the surrounding spectators.

In time of sorrow, on the march, on very windy days, when it 302
is very cold or freezing, the Indians paint their faces black or violet, 751●
the men as well as the women, to keep their skin from chapping.

Usually these Indians are of a sweet and innocent nature, and [157]
they became so attached to me and they treated me with such simplic- 123
ity, especially the chief of San Julian, that had we had enough horses
I believe there would not be a span of those lands which I would not
have been able to explore in their company.

Buenos Aires, December 10, 1783
Antonio de Viedma [81]